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Modern Vampirism.

Its Dangers, and

How to avoid them.

A. OSBORNE EAVES.

Paper 1/6, Boards 2/- net.

HARROGATE, ENGLAND:

THE TALISMAN PUBLISHING CO.,

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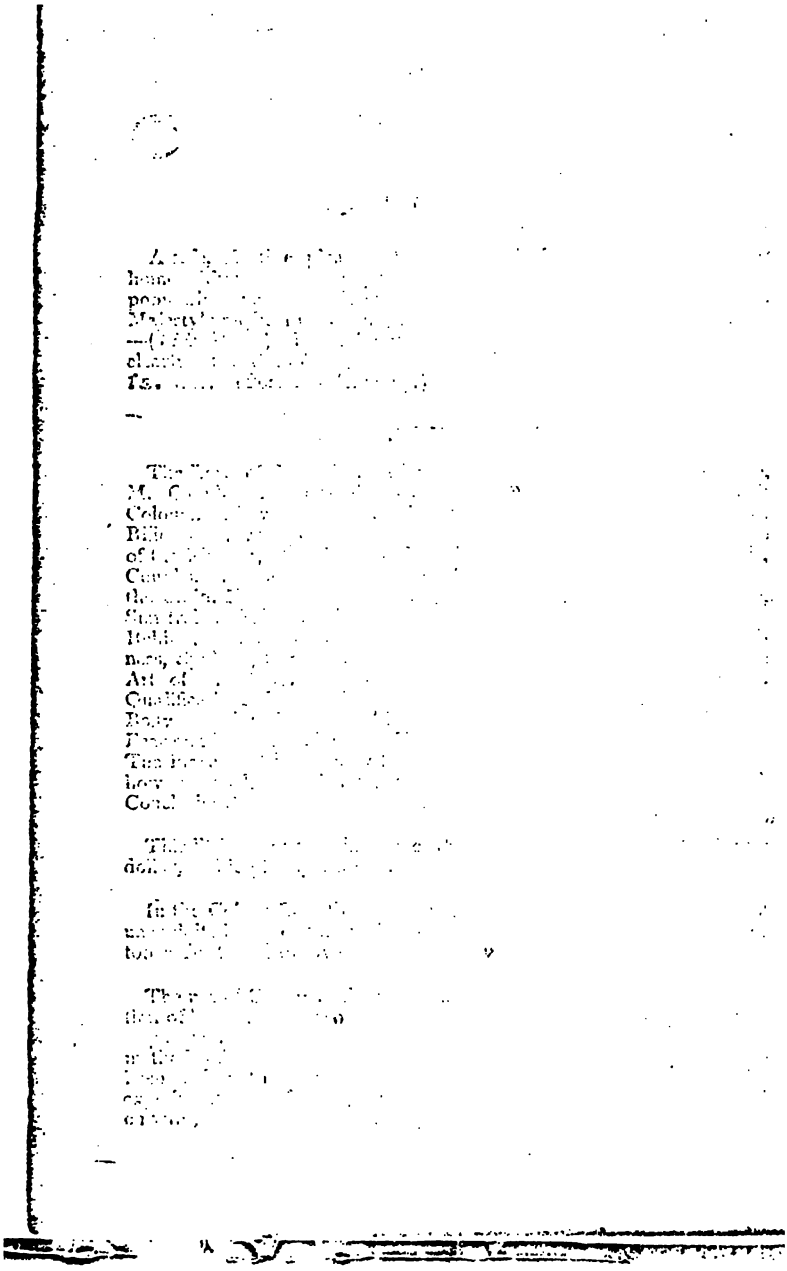

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Preface.

If an apology be needed for the appearance of this little book it is the increasing neurotic tendency of the age, when to be healthy is to be abnormal, and the dangers in which the wholesale dabbling with the unknown will enmesh the feet of the unwary. To the widely read there may be little new in the subject, but as this is primarily written for the general mass of people it may not be hackneyed, and will, it is hoped, be of service.

That the subject is one in which a keen interest is taken is shown by the fact of its being the most popular of the thirty odd lessons or essays written by the author, and its more complete form should make it more useful.

The writer gratefully acknowledges his indebtedness to several authorities on the subject, and these should be consulted by those whose interest may be sufficiently awakened in it.

Harrogate, A. OSBORNE EAVES.

May, 1904.

Modern Vampirism:

Its Dangers and How to Avoid them.

Preliminary Considerations.

Want of space will prevent elaborate and detailed proofs being given of the statements made in the following pages. Most of the statements made have been verified by more than one of the investigators into the subjects deal with, observers who have developed within themselves extensions of faculties possessed by all, but latent as yet in most of us. Clairvoyance, Telepathy, and the indestructibility of mind are accepted, as well as any other authenticated fact of nature. Those to whom these ideas are new, and who, naturally, require proof, may be referred to the latest works on psychology, Prof. James's *Religious Experiences*, the *Proceedings of the Society for Psychical Research*, Dr. Babbitt's *Principles of Light and Colour*, Mr. C. H. Hinton's *Scientific Romances*, and Myers's *Human Personality and its Survival after Death*. The last named work is very painstaking, embracing many years patient study, and comprising some 1,360 pages. The reader who after judicially weighing up the evidence placed before him is convinced that death ends all, is in a bad way. As Sir Oliver Lodge said a few years ago with regard to many of the phenomena giving evidence of there being more than five senses, those who denied them

were simply ignorant. As there is atrophy of an orga after which it is absolutely useless, so there is atrophy o the mind. A man who has pursued a certain groove i thought is incapable of "changing his mind," howeve much he may desire to do so, just as intellectual giants lik Darwin have lamented in their declining days that the had no taste for poetry, or lighter hobbies with which t occupy themselves. So it will be often found that person possessing the "seven great prejudices," or seventy migh be nearer the mark, that Herbert Spencer referred to, ar incapable of either entertaining ideas which run alon channels foreign to their usual line of thought, or believin that whatever *they* are unable of seeing or experiencin every person must necessarily share similar limitations

All life is consciousness: the two words, in fact, ar synonymous. Wherever there is one there the other will b found, and it may be as truly said that wherever there i life there is form, however subtle or rarified that form ma be. Further, all life must have vehicles through which i can express itself. For example, a physical body i necessary to contact all that is physical. Therefor immediately we seek to pass beyond the purely physical say, the realm of emotions, a vehicle is necessary for it expression. So, too, when we think. We have changed our consciousness, and with that change comes a change i vehicle. We are said to function in a zone, or area appro priate to the type of consciousness used. That there i something apart from the physical we all know, as when we say "*My* head aches," "*My* feet are tired," "*I* am hungry," we admit that "I" possesses something; tha

the body is not the "I." Yet that this something apart should require a vehicle has not dawned upon many people as yet: Remember there can be no mind without matter; the highest consciousness of which we know anything consists of filmy and extremely attenuated matter. As it is "matter" it occupies "space," and from these considerations it may be said that every vehicle of man has a corresponding place, sometimes termed the zone or plane.

Consciousness, also, is another name for vibrations: one cannot exist without the other. Metals, we are now told, with the air of something that has just been discovered, possess consciousness, or life. This was taught thousands of years ago: every particle of matter is endowed with life. There is no such thing as "dead matter." Dead! A corpse dead!" There was never greater or more ceaseless activity going on within that body than the instant "life" leaves it. The work of disintegration, of putrefaction, in which the constituent elements are returned to their appropriate state, is a beautiful illustration of the laws of nature that motion is eternal, and that matter cannot be destroyed, but can only change.

An extension of consciousness, or abnormal consciousness, only means that there is a capacity to receive higher vibrations than is customary. The range of vibrations within which the consciousness of the average man moves is well defined, but by proper training it can be extended. For instance, it is well known that there are colours which the human eye is not sufficiently sensitive to detect in the spectrum. Müller says that the sun's rays extend below the red more than two octaves. Baron Reichenbach

discovered some of these missing rays, which he demonstrated by means of thousands of experiments with sixty persons, including physicians, professors, naturalists, &c., and which proved his odic light and colour which was derided till the advent of the N-rays, when it is admitted that rays are emitted from the body. Things move very rapidly now, and possibly before these lines have been in print the existence of half the phenomena discussed in the following pages will have been recognised, and the writer will have been flogging a dead horse. All we are waiting for are instruments still more delicate than those hitherto invented to register the subtler vibrations which surround man on every side, though he is ignorant of their existence. The gaps in the spectrum, then, are not due to the absence of colours, but to the incapacity of the sense organs to cognise them. In the same way there are sounds which the human ear is deaf to; few people have a sufficiently keen ear to detect the cry of the bat; in fact, not one of the five senses but what very imperfectly registers the phenomena of life, and it is due to these imperfections that other realms of nature are shut out to us, as the infinitesimal creation was till the advent of the microscope. What the microscope has done in one direction hypnotism has done in another. Under hypnosis there is a strange extension of faculties in the field of sight, hearing, touch, smell, and taste, and the mental functions. Psychology has actually invented a terminology to cover the phenomena observed, and in the course of the next fifty years they may "discover" that the contentions of the old mesmerists were quite correct, though not expressed in such polished or terse language as they themselves employ. There is in ordinary hypnosis, however,

a hiatus between the consciousness thus produced and the normal consciousness, which is seldom bridged over. What takes place during the period covered by the experiment? If the patient is left to "sleep," and is insensible to all physical pain, to the attempts to awaken him, except by his operator, where is the consciousness? He is unconscious, it will be said. There is no such thing as unconsciousness—except to one set of vibrations. Trance, somnambulism, catalepsy, even death, are but the changing of the consciousness, and it is with some of these other states of consciousness that we are concerned with the subject of Vampirism.

Man's Vehicles.

It is not necessary to say much about the physical vehicle—the body, except that the type of life led and the purity or otherwise of the food taken have much to do with the building of subtler vehicles fitted to respond to the higher vibrations. As he builds a coarse foul physical body so he builds his next vehicle.

Interpenetrating the physical body is another usually known as the etheric double, because it is composed of ether, and is an exact duplicate of the grosser vehicle. As to how it can interpenetrate it we have only to remember that ether interpenetrates every particle of matter of which we have any knowlege, just as in a pint of water there would be a pint of air, and as much ether, so that really the water would occupy no more space for the presence of these additions. This etheric double is composed of four ethers—only one is known to modern science at present—

and is of a violet-grey in colour, its fineness or the reverse depending on the type of physical body. Its purpose is to form a medium by which the life-forces (called in the East prana), can pass along the nerves of the body, and by means of which impacts from without can be conveyed to the body. It is upon this that the physical body is moulded. As the life which is poured forth from the sun (technically called jiva) reaches the earth's atmosphere it is the work of this vehicle to transmute it into vitality for the use of the ordinary body. This transmutation or specialising is done by the spleen, the function of which has always been a mystery to physiologists. After being specialised it courses over the body, bringing bouyancy, which in the case of very unfeebled or enervated constitutions, in clear sunlight frequently causes sneezing, and colds are "caught," the system being unable to stand the invigorating life-rays. The vitality (prana) is a beautiful rose-tinted light, which after it has expended itself upon the body radiates outwardly in every direction in bluish-white light or mist.

Anæsthetics drive out the etheric double; so, too, do mesmeric passes. It cannot be contended that the circulation is retarded in the latter case, as it is not, but the prana of the operator takes the place of that of the subject. Cold also acts in a similar manner, and other forces, to which reference will be made in their place.

Within the etheric double, or rather interpenetrating it, lies another vehicle, composed of matter of a luminous character and therefore called by the ancients the "astral" body, though this is not after all a very happy term. It is affected by every passing thought or emotion, changing

both in colour and shape with inconceivable rapidity. On account of its great tenuity it is sometimes termed the fluidic body, or psychic effluvium. This matter has been gathered together by the man, unconsciously, so far as his ordinary brain consciousness is concerned, and is the expression of him on the plane on which he functions when using this vehicle.

Further, it is the seat of desire, and the stronger the desires the more accentuated is this body, more especially if these desires are gross or impure, because the astral body pertains more to the animal part of man than the divine. As "man" is mortal, so is this vehicle, although its life is considerably longer than that of the body, in many cases existing for very lengthy periods, as long, in fact, as desire itself lasts. All feeling, suffering, enjoying connected with the senses are received by it, so that it is in constant use, but few people are aware of it; as has been said there is a want of unifying consciousness between these two consciousnesses, and it is at night while the physical body is asleep that it leaves it. Many of the so-called "ghosts" are simply astral appearances of living or dead persons.

There are other vehicles of a higher character, but it is not necessary to consider them for our purposes.

Other Planes.

The word plane is not a very satisfactory one, nor is zone much better, but one is perforce compelled to use either one or the other. One usually imagines that other realms of nature must necessarily exist outside the earth—

in space. While there is no reason why this should not be the case, since life invests every atom of the universe, yet it is difficult for some to conceive life interpenetrating life, and plane interpenetrating plane. Yet this must be so. Take the countless millions of lives of which our physical bodies are composed. Each little microbe has its separate consciousness, as the chemical atoms have when they display their likes and dislikes for their brother-elements; it plays its little rôle and dies, although we are quite unaware of it. Its "plane" is the body, but we are scarcely cognisant of it. Again, in dreams, many of the scenes are as realistic as though the actions depicted in them were actually taking place, and the illusions of time and space are admirably illustrated in this state.

Now in a very similar manner the astral plane exists. While we are functioning there in the astral body, which is the appropriate vehicle for it, as a ship is an appropriate vehicle when we wish to traverse water, a balloon for air, and a train or motor car for earth, it is very real to us, but we are dead to the *real* surroundings, such as the bed and room. So in like manner while the consciousness functions in the physical body, the man is dead to the astral which surrounds him on every side. Every night when he retires to slumber his astral body slips out, and if not too lethargic and concerned with its own thoughts it makes a tour of the plane, and passes through similar experiences that it passes through during the day in the waking consciousness, though it cannot bridge over the two states. Where a man is able to extend his sense of sight or that of hearing he comes into conscious touch with the plane: the man attunes the rate of his vibrations to those of the plane—

done unwittingly in most cases—and that is sufficient to put him in touch with it. A fair analogy is offered in the case of two strings of a musical instrument being attuned in the same pitch, or note, and if one is touched the other will take up the sound independently. Very similar, also, is the *modus operandi* of the Marconi apparatus, where each instrument must be tuned, so to say, to the same pitch.

There are seven sub-divisions of this, the second division of nature, and six higher ones are formed into two classes, while the lowest stands alone, life on the sixth, as the author of *The Astral Plane* points out, being very similar to our own here, minus the physical body. The scenery is the same, but the phenomena on the plane are much more startling than on earth.

We are not concerned with the higher regions of this plane, and need not therefore pause to describe them, but a few words may be said regarding the lowest level. Our physical plane is said to be the background of it, and it may be likened to a dense black fog, rendering progress through it slow, uncertain and unpleasant, and giving the traveller in it a tired, heavy, languorous feeling. Life here is like life in the foulest slums we can boast of.

The Inhabitants.

Of the entities who inhabit these regions there are many, and among the human and living (i.e., living human beings) in addition to the lowest among mankind, are the Black Magician and his pupils—members of the Dugpa, Obeah, and Voodoo schools and others.

Among the "dead" is the ordinary person, but he does not stay here long, the atmosphere not being conducive to tranquility or happiness. Generally speaking, the lowest class of man preponderates, the length of time they remain depending on many circumstances, and varying in duration. The averagely "good" man would not stay many months, probably not weeks, but others might remain there centuries, one factor in the question of duration depending upon the type of mind and the life previously led. The purer and more noble the life lived here, the shorter the period spent on the astral plane, because it is not man's final home, but only a temporary resting place, where he outwears the lower desires he carried with him at death. The existence of many persons, much engrossed with their own thoughts is spent in a semi-conscious dreamy state. The majority of men, however, rarely recognise their innate divinity; the life of many is lower than that of the brutes, and the result is that they fall below the level of that inferior creation, recalling to mind Pascal's words: "Man, the shame and glory of the universe." Man lives ignorant of his birthright, pandering to the animal propensities in his nature, which he should have outgrown long ago, and he himself forges the fetters which bind him to earth.

One of the greatest mistakes in connection with the subject of death is that there is a wonderful transformation in the nature. Nothing, we are assured, can be further from the truth. The only difference between a man who has just "died" and a living one is that the former has shaken off a vehicle, as a man might take a coat off. As

a great coat hampers movement to some extent so the physical body hampers freedom of movement, and there is a feeling of indescribable lightness, which one sometimes experiences in dreams, by being so divested of this cumbrous weight. No conversion of a man who has led a low, ignoble, brutish life to a saint occurs; no, he retains his nature exactly as it was a few moments before death. Nature never jumps, it is said, and a quick-change in regard to character is a pure myth. As it has taken years to form the character, so it takes many years to reform it. To take a homely, and perhaps rather crude analogy, the law of its being compels a cork to float on the surface, and a stone to rest at the bottom; cream invariably comes to the top, and mud just as inevitably sinks to the bottom, or with the chemical elements some will come together whatever difficulties be placed in their way; others will as persistently refuse to coalesce.

And cut-and-dried theological systems would have us believe that at the casting off of the physical body a man goes to one of two places!

A man in the flush of youth may lead a life of excess, but as the vital powers decrease with advancing age, and he has become satiated with pleasure, he may lose his hold upon them, and in the course of time outwear them altogether; but should such a man be "cut off" in the heydey of his passions he will carry with him to the next state these unquenchable desires, but with no means of gratifying them, for he has lost the instrument which required the gratification—the physical body, and with it the organs which would enable them to receive the pleasure.

Suppose, for instance, a man were a confirmed drunkard, death would not deprive him of the unnatural thirst he had created; he would feel it in all its intensity, but would be unable to satisfy the craving in the slightest, except in a manner which will be described later.

Again, in the case of those removed by accident, or suicide, in which no preparation of any kind has been made, and where all the life-forces are in full play, if the life has been a degraded one then they will be alive to the horrors of this plane. They will be cut adrift, as it were with all their passional nature strong upon them, and must remain on that plane until the time their death in an ordinary manner would have taken place. Thus a man killed at 25, who would otherwise have reached the age of 75 would spend half a century upon this plane. In case of the suicides, seeing they have not accomplished their end, viz., to put an end to existence, the return for earth-life grows upon them with terrible zest.

It is here that one of the dangers of Vampirism occurs. If the experience they seek cannot be obtained without a physical body only two courses are open for them. One is to do so vicariously. To do this they must feed on the emanations arising from blood and alcohol; public houses and slaughter-houses are thronged with these unhappy creatures, which hang about and feed thus. From this standpoint the habit of offering blood-sacrifices to propitiate entities, as found recorded in some of the world-scriptures becomes luminous, and the history of magic teems with such examples.

Not content, however, with thus prolonging their existence on the lower levels of the astral plane the entities lure on those human beings whose tastes are depraved, causing them to go to all kinds of excesses, enticing them on in sensuality and vice of every kind. Each time a man yields to temptation the supremacy over him which these creatures hold becomes the stronger; they gain possession of his will, till at length they control him altogether. How many men, who have hitherto lived a blameless life have on the spur of the moment committed some heinous crime, and the public have marvelled how they came to do it. The explanation offered after the commission of the crime has often been to the effect that they could not tell what possessed them to do it, but they felt a sudden impulse sweep over them and they obeyed it. Here, without doubt, is the genesis of the conception of a tempter, and one feels more inclined to pity than to blame in many cases.

What is known as "obsession" is often brought about by the same means. As like attracts like, so a debased nature attracts to it either human or non-human entities to it of a similar nature, and these plunge the unfortunate man into vice and crime. Many will remember the historical case in the year 1864, where a whole community became possessed of the Devil; the demoniacs of Morzine, the sorceries of Valleyres, and those of the Presbytere de Cideville, and since then numerous isolated cases have been reported from time to time. Exorcism was resorted to by the Church, and in some instances this was successful, but not invariably.

Non-Human Entities.

Thanks to materialism most people have come to the conclusion that no life can exist which is not visible to the eye, and the existence of the microbe and whirling atom is very problematical to them. Yet Huxley said: "Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in an ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence and omniscence." Sir Wm. Crookes, the great physicist, in the *Fortnightly*, wrote: "It is not improbable that other sentient beings have organs of sense which do not respond to one or any of the rays to which our eyes are sensitive, but are able to appreciate other vibrations to which we are blind. Such beings would practically be living in a different world to our own. Imagine, for instance, what idea we should form of surrounding objects were we endowed with eyes not sensitive to the ordinary rays of light, but sensitive to the vibrations concerned in electric and magnetic phenomena. Glass and crystal would be among the most opaque of bodies. Metals would be more or less transparent, and a telegraph wire through the air would look like a long narrow hole drilled through an impervious solid body. A dynamo in active work would resemble a conflagration, whilst a permanent magnet would realize the dream of mediæval mystics, and become an everlasting lamp with no expenditure of energy or consumption of fuel."—radium was not invented when these words were penned (1892), otherwise Sir William would have written with more assurance than he did.

This question of other entities and the impossibility of seeing them through the want of another "sense" is one the importance of which cannot be over-estimated by students who would fain recognise the plausibility of a hypothesis which settles so many problems, and the writer is therefore tempted to devote a little more space to it than he otherwise would.

Humanity is said to manifest in a three-dimensional space, that is to say they exist surrounded by "space," which permits movement in but three directions. There is a limitation which all thinkers have recognised, and which Mr. Hinton, to whose work on the subject the reader has already been referred, if he is capable of keeping up sustained and sequential thought, for it must be confessed the book will be rather "stiff" to the untrained student, has cleared up, as far as it is possible in words to do so. We have length, breadth, and height, then, and can only move an object by a combination of three movements. It is impossible to think, in ordinary consciousness of any other direction. Mr. C. W. Leadbeater very aptly shows the limitations of dimensions, by contrasting those of a creature which possessed but two dimensions with ourselves who perceive three. "Think of some such microbe," he says, "suppose him to be living upon the surface of a sheet of paper. To him that sheet of paper might well seem to be the whole world, and we suppose him strictly limited to its surface. Not only could he never leave the surface, either by rising above it, or by burying himself in it, but he could never have any conception of the meaning of our words and down. Although he lived upon a surface, he would not know that it was a surface; to him the super-

ficies of the thickness of an atom would be the world in which he lived. Imagine that this creature could reason; could he arrive in any way at the conception of the third dimension of up and down, which was absolutely invisible to him, and entirely outside of any experience which he has ever yet imagined? In order to arrive at this let us see what his limitations would be, and how any three-dimensioned object which came in his way would appear to him.

Notice, first, that considerations of size do not enter into the question. Our sheet of paper might just as well be imagined as many miles in length, and in that case our microbe might be larger. So long as he is an entity only one atom thick and does not know of that thickness, his atom may be of any size that we choose. Notice that a line drawn on the paper would be for him an insurmountable obstacle. If we drew a line completely across the paper that line would divide his world into two separate parts, and he could know of no way to pass from one part to another, for his world, being only the thickness of an atom, would be completely shut off by the line drawn on the paper from another world of the same nature which might be lying close to and beside his own, divided from it only by the thickness of the line. He would be entirely unconscious of what took place on the other side of that line, even though it be all but touching him."

The writer goes on to show that if we could lift some object from that other world and drop it down into his, that object would be an apparition; if a square were drawn round him it would be absolutely closed to him on all sides, and it would appear impossible that any creature

could enter that square without coming through the sides: No box or safe that he could construct would ever be closed to us, with our three-dimensional sense. The question is considered at greater length and from the mathematical standpoint, but we are prevented from following it in all its detail; a perusal of the book for this alone would well repay perusal.

In this way it is possible to conceive of another dimension, which is peopled by entities differing in their constitution from ourselves, and through the fineness of their organisms being invisible to the more solid inhabitants.

On the astral plane there are many other types of human beings than those discussed, and which the digression led us away from for the moment. Of these perhaps the most terrible are the Vampire and Werewolf.

The incubi and succubi of mediævalists, and going still further back, the entities under different names, differ very little from the Vampire, about which so much was heard in 1730 in Hungary and Servia. One reason why these countries are singled out is because their inhabitants have a strain of fourth-race blood in them, and the true Vampire belongs to this race. We ourselves are of the fifth great root-race, and have outgrown these beings of previous evolution. The Encyclopedia Britannica remarks on the subject of Vampires: "The persons who turn Vampires generally are wizards, witches, suicides, and persons who have come to a violent end, or who have been cursed by their parents or the church." It will be seen that there is much in this definition with which we can agree. Luckily for humanity these terrible creatures are very rare, and should become increasingly so as time goes on,

for although they have the power to perpetuate their bodies for many centuries their victims are likely to become far fewer as they learn how to protect themselves against them.

The nature of these beings may be gathered from the following account, which is given in *Isis Unveiled*: About the beginning of the present century, there occurred in Russia, one of the most frightful cases of Vampirism on record. The governor of the Province Tch—— was a man of about sixty years, of a malicious, tyrannical, cruel, and jealous disposition. Clothed with despotic authority, he exercised it without stint, as his brutal instincts prompted. He fell in love with the pretty daughter of a subordinate official. Although the girl was betrothed to a young man whom she loved, the tyrant forced her father to consent to his having her marry him; and the poor victim, despite her despair, became his wife. His jealous disposition exhibited itself. He beat her, confined her to her room for weeks together, and prevented her seeing anyone except in his presence. He finally fell sick and died. Finding his end approaching, he made her swear never to marry again; and with fearful oaths threatened that, in case she did, he would return from his grave and kill her. He was buried in the cemetery across the river, and the young widow experienced no further annoyance, until, nature getting the better of her fears, she listened to the importunities of her former lover, and they were again betrothed.

On the night of the customary betrothal-feast, when when all had returned, the old mansion was aroused by shrieks proceeding from her room. The doors were burst open and the unhappy woman was found lying on her bed

in a swoon. At the same time a carriage was heard rumbling out of the courtyard. Her body was found to be black and blue in places, as from the effect of pinches, and from a slight puncture on her neck drops of blood were oozing. Upon recovering, she stated that her deceased husband had suddenly entered her room, appearing exactly as in life, with the exception of a dreadful pallor; that he had upbraided her for her inconstancy, and then beaten and pinched her most cruelly. Her story was disbelieved; but the next morning the guard stationed at the other end of the bridge which spans the river, reported that, just before midnight, a black coach and six had driven furiously past them, toward the town, without answering their challenge.

The new governor, who disbelieved the story of the apparition, took nevertheless the precaution of doubling the guards across the bridge. The same thing happened, however, night after night; the soldiers declaring that the toll-bar at their station near the bridge would rise of itself, and the spectral equipage sweep by them despite their efforts to stop it. At the same time every night the coach would rumble into the courtyard of the house; the watchers, including the widow's family, and the servants, would be thrown into a heavy sleep, and every morning the young victim would be found bruised, bleeding and swooning as before. The town was thrown into consternation. The physicians had no explanations to offer; priests came to pass the night in prayer, but as midnight approached, all would be seized with the terrible lethargy. Finally, the archbishop of the province came, and performed the ceremony of exorcism in person, but the follow-

ing morning the governor's widow was found worse than ever. She was now brought to death's door.

The governor was now driven to take the severest measures to stop the ever-increasing panic in the town. He stationed fifty Cossacks along the bridge, with orders to stop the spectre-carriage at all hazards. Promptly at the usual hour, it was heard and seen approaching from the direction of the cemetery. The officer of the guard, and a priest bearing a crucifix, planted themselves in front of the toll-bar, and together shouted: "In the name of God and the Czar, who goes there?" Out of the coach-window was thrust a well-remembered head, and a familiar voice responded: "The Privy Councillor of State and Governor C.—!" At the same moment, the officer, the priest, and the soldiers were flung aside as by an electric shock, and the ghostly equipage passed by them, before they could recover breath.

The archbishop then resolved, as a last expedient to resort to the time-honoured plan of exhuming the body, and pinning it to the earth with an oaken stake driven through its heart. This was done with great religious ceremony in the presence of the whole populace. The story is that the body was found gorged with blood, and with red cheeks and lips. At the instant that the first blow was struck upon the stake, a groan issued from the corpse, and a jet of blood spurted high in the air. The archbishop pronounced the usual exorcism, the body was re-interred, and from that time no more was heard of the Vampire.

How far the facts of this case may have been exaggerated by tradition, we cannot say. But we had it years ago

from an eye-witness; and at the present day there are families in Russia whose elder members will recall the dreadful tale."

The recital of this narrative will serve several purposes. In the first place, it is unique in possessing more of the phenomena connected with Vampirism than is usually found in a single instance, and this would lead a student of these subjects to accept it as being credible. A prequisite in Vampires of the type we are considering is cruelty and a strong individuality, and the fact of this man having been a governor of a province would support the latter assumption. Then there was the intensity of his jealousy, which dies hard, and that intensity was sufficient to keep the thoughts of the governor one-pointed. The binding oath was the seal to a compact of a terrible character, viz., the returning after death to kill his wife. Naturally, seeing the renewal of an acquaintance which he has stepped in between, and knowing, no doubt, his wife's preference for her old lover, the degree of hatred can well be imagined, which would be fanned into a flame when the young couple became betrothed. As has been stated, under ordinary circumstances, a man passing out of this life stays but a short time on the next plane, and he has no particular desire to come back, but the natural inclinations were different in the case we are dealing with. While very many persons leaving this plane are unable to communicate with those whom they have left behind, and which forms such an unanswerable argument to the sceptic, who calls for proof that the dead are near us and conscious, a strong nature will find means—generally by accident, for on that plane he is surrounded by laws as here, though these laws

are of course strange at first. It is a matter of experiment. A case was reported in the daily press in April, 1904, where a telegraphist could, by taking hold of the hands of two friends and making an effort of will cause a coin to rise from the table several inches. Bulwer Lytton was credited with the power of compelling a letter to come to him across the room by his volition. A popular weekly also gave an experiment lately how a ping-pong ball could be made to advance or recede by an effort of the will. Now these feats will before a few years have passed away be quite childish, but to most people such phenomena are surrounded with mystery and the occult. Yet it is but an application of the laws of mind, known to a few here and there and discovered by accident, as many of our most important inventions have been. So it is in other realms of nature. The majority of people who find themselves on the astral plane are at first quite helpless, and marvel to see others passing through solid (apparently) rock, living fire, raging water, or walk off precipices. It has been mentioned that the body changes its shape rapidly and its colour on this plane. So do many of the entities existing there, while a man who has studied the dynamics of thought can create by his thought, just as a Hindu fakir does, something which has no palpable existence, except in the mind of its creator for the time being. Yet it will have the semblance of reality.

The governer had by some means learned the laws by which it is possible to preserve his "dead" body after his death, that is, by Vampirism, by the drawing of blood from some human being and thus fed his body in the grave which he may either leave, as in cases of materialisations,

or the blood may be brought to it. "As above, so below" runs the Hermetic axiom, and instances in the animal kingdom of Vampirism point to their possibility on higher planes.

Another instance, which is better known than the one just quoted, "The Bride of Corinth," sheds further light on the question. Six months after her death she appeared to a man who was staying in her father's house, and even partook of some refreshments with him. Her return is discovered by a nurse who informs the girl's mother, who eventually, with a pardonable incredulity, goes into the room. Everything is in darkness, however, the visitor evidently having retired for the night. In the morning she has an interview with the visitor and learns that the daughter has been there, a ring belonging to the girl, who had left it in exchange for some trinket from the man, being recognised. This had been buried with her, and it is surmised that the body must have been exhumed, but as the girl promised to visit the house the next night nothing is said of their suspicions. The girl re-appears, and the parents being apprised of the fact by a servant whom they have set to watch, they see her and recognise her. Instead of being overjoyed the girl upbraids her parents for coming, saying that she has been permitted to spend three days with their visitor, but that now she must go to her appointed place, on saying which she falls down dead. In this case the body was quite visible, otherwise it would have been taken as a hallucination. The vault was opened, but no body was found there, but the ring given to the girl by the young man was found lying upon the bier. The body was again buried

outside the city, with special ceremonies, it being believed that it was a case of Vampirism.

If one reads the daily papers, instances where coffins which have been accidentally opened have disclosed bodies which have all the appearance of life in them. It has been accounted for by supposing that it has been a case of premature burial, to prevent which, I believe, there is a society. There is no doubt cases of catalepsy are more frequent than is suspected; it has even been suggested that electric bells should be placed in the coffin which should act with the slightest movement, but it might easily be in some cases that the body had been artificially kept in a state of freshness with the hope that it could be used again. Without the full knowledge of the process of materialisation and dematerialisation, however, this artifice would avail little.

A variant in the type of Vampire is seen in the following article, written by Dr. Franz Hartmann, the author of *Magic Black and White* and other well-known works on occultism, who has devoted some twenty years to the study of these subjects. It is headed

"A Modern Case of Vampirism."

In the night of December 31st, 1888, Mr. and Mrs. Rose (the names in this story are psuedonyms, but the facts are true) went to bed as poor people and on the morning of January 1st, 1889, they woke up finding themselves rich. An uncle to whom they owed their poverty because he kept them from coming into the legal possession of their rightful property, had died during the night. There are some occurrences of an occult character, connected with this event, which will be interesting to those

who wish to find practical proofs and demonstrations in their investigations of the "night side of nature."

Mr. Rose is a young, but very clever, professional man in this city, who being at the beginning of his career has, therefore, only an exceedingly limited number of clients. His young wife is one of the most amiable ladies whom it has been my good fortune to meet; a spiritually minded woman and more of a poetess than an economist. She had been brought up under the most affluent circumstances, her father being very rich, and she was the only and therefore the pet child in her luxurious home. It would be too complicated a task to tell how it happened that the property which she inherited fell first into the hands of her uncle, a spiteful and avaricious man. Sufficient to say that this man, whom we will call Helleborus, had by his intrigues and law-suits managed to keep Mrs. Rose's property in his hands; giving her and her husband no support whatever. More than once they were forced to borrow money from their friends, in order to keep themselves from starvation.

As "Uncle Helleborus" was in the last stage of consumption, their only hope was that his death would soon put an end to his law-suits, and bring them into possession of what rightfully belonged to them.

Uncle Helleborus, however, did not seem inclined to die. Year after year he kept on coughing and expectorating; but with all this he out-lived many who predicted his death. After making to Mr. and Mrs. Rose a proposal of a settlement, which would have left him in possession of nearly all the property and given to them only a pittance, he went to Meran, last autumn, to avoid the cold

climate of Vienna.

Under their embarrassing circumstances, they were much inclined to accept the settlement; but they concluded to first consult about it a friend, an eminent lawyer; and this gentleman (whom we will call Mr. Tulip, as everybody in Vienna knows his real name) advised them to the contrary. This enraged Helleborus against Tulip; and starting into a blind rage, he swore that if he found an opportunity of killing Tulip, he would surely do so.

Mr. Tulip was an extraordinarily strong, well-built and healthy man; but at the beginning of December last, soon after Mr. Helleborus's departure for Meran, he suddenly failed in health. The doctors could not locate his disease, and he grew rapidly thinner and weaker, complaining of nothing but extreme lassitude, and feeling like a person who was daily bled. Finally, on the 20th December last, all Vienna was surprised to hear that Mr. Tulip had died. Post-mortem examination showing all the organs in a perfectly normal condition, the doctors found nothing better to register but death from *marasmus* (emaciation), as the cause of this extraordinary event. Strange to say, during the last days of disease (if it can be so called), when his mind became flighty, he often imagined that a stranger was troubling him, and the description which he gave of that invisible personage fitted Mr. Helleborus with perfect accuracy.

During Mr. Tulip's sickness, news came from Meran that Mr. Helleborus was rapidly gaining strength and recovering from his illness in a most miraculous manner; but there were some people who expressed grave doubts as to whether this seeming recovery would be lasting. On the

day of Mr. Tulip's funeral, Mr. ——, a prominent member of the T.S., now in Austria, remarked to Mrs. Rose: "You will see that now that Mr. Tulip is dead, his Vampire will die too."

On January 1st, 1889, Mr. Rose dreamed that he saw Uncle Helleborus looking perfectly healthy. He expressed his surprise about it, when a voice, as if coming from a long distance, said: "Uncle Helleborus is dead." The voice sounded a second time, and this once far more powerfully, repeating the same sentence; and this time Mr. Rose awoke with the sound of that voice still ringing in his ears, and communicated to his wife the happy news that "Uncle Helleborus was dead." Two hours afterwards a telegram came from Meran, announcing the demise of Uncle Helleborus, which had occurred on that very night, and calling upon Mr. Rose to come to attend to the funeral. It was found that Mr. Helleborus had begun to grow rapidly worse from the day when Mr. Tulip died.

The only rational explanation of such cases I have found in Paracelsus."—*Franz Hartman, M.D.*

The Vampire's Fate.

There can be no doubt that the strong wish to injure "Mr. Tulip" was sufficient to form a tie between the uncle and himself, which permitted the absorption of vitality from the one to the other, in a manner to be explained later.

It is only possible for a man to become a Vampire by leading a really wicked and utterly selfish life. The most deeply-dyed villain has nearly always some one redeeming point, and this would be sufficient to prevent so awful a

fate befalling him as inclusion in this class of entity. There is in addition to the bodies described above a principle in which the soul inheres, and if an exceptionally evil life has been led then it becomes entangled as it were with the animal part of nature, and the soul becomes "lost." From such a class is the ancient Vampire drawn. After death, instead of spending some years on the lower levels of the astral plane he is drawn into his own place—Avitchi, the eighth sphere, whereon are consigned those who pass through the "second death." "This death," says the author of *Isis Unveiled*, "is the gradual dissolution of the astral form into its primal elements . . . . . the 'soul,' as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half,—the Lord, and in proportion of the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak*, or Vampire, of the Servian tale, the brain feeds and lives and grows in strength at the expense of its spiritual parent." Again: "Our present cycle is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life. Neither can we wonder, in the present state of things, at the gigantic failure of Hegel's and Schelling's last efforts at metaphysical construction of some system. When facts, palpable and tangible facts of phenomenal spiritualism happen daily and hourly, and yet are denied by the majority of 'civilized' nations, little chance is there for the acceptance of purely abstract metaphysics by the ever-growing crowd of materialists." "And when death arrives there is no more a soul to liberate . . . for it has fled years before."

Knowing what to expect the Vampire endeavours

by the aid of laws at present known but to a few to escape the justly merited fate that threatens, by preserving his physical body from decay. It can be kept in a cataleptic condition by the transfusion of human blood, which it accomplishes by fastening on those who are not strong enough to defend themselves against it.

Perhaps the most sensational fiction with regard to the Vampire after Sheridan le Fanu's "Carmilla" is to be found in "Dracula," but it is very morbid reading. Evidently the author has been working the subject up, judging from the story, and by means of a vivid imagination an exciting narrative has been produced. The book is quoted here because so much information in reference to the Vampire is given which want of space forbids enlarging upon here. Robert Louis Stephenson's romance of the *Strange Case of Dr. Jekyll and Mr. Hyde* illustrates other phases and may interest the reader.

Sir Conan Doyle.

The dangers arising from the class of entity we have been considering are naturally limited, but there are other dangers to which a very large number of people are exposed. Truth, as is generally the case, supplies us with example which fiction cannot easily equal, but is not always easily accessible; whereas fiction is, and often, unwittingly, it may be, places the less-known facts of life in a clearer light. Thus we have in Sir Conan Doyle's little, story, "The Parasite" an object lesson on the subject of Vampirism. It will be remembered how the Vampire is introduced in the person of Miss Penelosa, who is described as being a small frail creature, "with a pale peaky face, an insignificant presence and retiring manner." Her eyes

are remarkable, however. The beginning of the power exercised over Professor Gilroy's *fiancee* where the latter is placed in a mesmeric sleep, and then extended to the sceptical professor himself, who finds himself becoming thinner and darker under the eyes, and aware of a nervous irritability which he had not observed before, is all very significant. The further detailing of how this woman with the crutch obsesses the professor, projecting herself into his body and taking possession of it is related. "She has a parasite soul," he says; "yes, she is a parasite; a monster parasite. She creeps into my form as the hermit crab creeps into the whelk's shell." Realising at last the woman's intentions on him, and the fact of his will becoming weaker he seeks to withdraw himself out of her toils, locking himself in his bedroom and throwing the key into the garden beneath. He succeeds for the time being, but learns on the occasion of his success that Miss Penelosa had been ill, and that she had said that her powers forsook her at such times. One night, fearing to excite the gardener's suspicions, pushes the key under the door instead of resorting to the old ruse of throwing it out of the window, and composes himself to read one of Dumas' novels:—"Suddenly I was gripped—gripped and dragged from the couch. It is only thus that I can describe the overpowering nature of the force which pounced upon me. I clawed at the coverlet. I clung to the woodwork. I believe that I screamed out in my frenzy. It was all useless—hopeless. I must go. There was no way out of it. It was only at the outset that I resisted. The force soon became too overmastering for that. I thank goodness that there were no watchers there to interfere with me. I

could not have answered for myself if there had been. And besides the determination to get out, there came to me also the keenest coolest judgment in choosing my means. I lit a candle and endeavoured, kneeling in front of the door, to pull the key through with the feather-end of a quill pen. It was just too short and pushed it farther away. Then with quiet persistence I got a paper-knife out of one of the drawers, and with that I managed to draw the key back. I opened the door, stepped into my study, took a photograph of myself from the bureau, wrote something across it, placed it in the inside pocket of my coat, and then started off for Wilson's."

He then finds himself in her presence, and her hands in his, and making professions that he loathes while he utters. He frees himself by a mighty effort, and in scathing language empties the vials of his wrath on her head, and rushes away, the spell broken. The victory seems to be of brief duration. Miss Penelosa recovers sufficiently to visit him, and warns him if he persists in scorning her love he may know what to expect. He laughs at her threats, but almost immediately experiences her influence upon him. The unburdening of his troubles to his college professor does not relieve him of the demoniacal possession, and the prescription of chloral and bromide is consigned to the gutter. The continuance of the Vampire's wiles, where she seeks to destroy his popularity as a lecturer by confusing his thoughts upon his subject, ending with the university authorities taking his lectureship from him, his lectures having become the laughing stock of the university, drive him to extremities.

"And the most dreadful part of it all is my loneli-

ness. Here I sit in a commonplace English bow-window looking out upon a commonplace English street, with its garish buses and its lounging policemen, and behind me there hangs a shadow which is out of all keeping with the age and place. In the home of knowledge I am weighed down and tortured by a power of which science knows nothing. No magistrate would listen to me. No paper would discuss my case. No doctor would believe my symptoms. My own most intimate friends would only look upon it as a sign of brain derangement. I am out of all touch with my kind."

Silently and with devilish subtlety the woman winds her coils about him more closely, causing him to rob a bank, half kill a friend, and almost disfigure the features of the girl he loves. How far the machinations of the woman might have been carried is impossible, but her death puts an unexpected end to them.

Some Modern Cases.

Turning from fiction to fact, Mr. D. Younger gives one of several instances which have come under his notice of cases allied very closely to Vampirism, in his book. A man came to him for help, having been recommended to him. He had been troubled for a long time with voices sounding in his ears, and threatening him with bodily harm. The voices had pursued him even to Mr. Younger's house in Bayswater, and the victim could then hear them talking. Mr. Younger, whom the writer remembers as a tall, well-made vigorous man, made a number of passes round the patient, and after a time the voices ceased, and have not returned since, as far as the writer is aware.

The writer received a letter a few months ago from

a French lady in London, who had been staying in Harrogate last summer.

"When I went to Harrogate I was better, and the distressing feeling of fright I had had constantly day and night vanished for a time, but it has now assumed its sway. It begins at night when I am out of doors; it is as if I was pursued. It always comes from behind like a large wave, over my right shoulder, and when I am in my room writing, it seems as though I had someone behind me. The sensation is oppressing, and I feel a weight over my shoulder blades, and when people pass near me, if they do not touch me, they hurt me. It has become so uncanny that I should like to know what it is and what is to be done."

The writer himself some years ago had a similar experience. It would be between four and five o'clock one morning when he was awakened by a voice which distinctly came from within, saying, "You will have to come," at the same time there was an indescribable feeling as though part of himself were being forcibly torn from the body. Being interested in the phenomenon, and wondering what it might be, the writer composed himself a moment after, emphatically declaring he would not go, to see if the sensation would be repeated. It was, and very unpleasantly this time, though wide awake, and it was deemed best to throw the influence off. There was a brief struggle, during which the voice again demanded that the personality should yield, then the sensation passed.

A friend of the writer's has had a somewhat similar feeling, where during the night, if lying upon the stomach he has felt himself gripped on the shoulders behind, with

pressure on the small of the back, while the shoulders would be pulled backwards. He has been awakened by the sensation and the struggle has lasted a few seconds after being awake, so that it is no nightmare. This occurred twice, and on two other occasions he distinctly felt a solid body, like a dead body beside him in bed. Florence Marryat in *There is no Death* relates a very gruesome story along a similar line, and people who are subject to these experiences should never sleep alone. Many cases of epilepsy are no doubt instances of entities using the physical body of the victim.

A Modern Demoniac.

A case is quoted by Mr. W. T. Stead, in *Borderland*, which came within his own personal knowledge. One day in January, 1896, a young man, an officer in the British Army came to his office, and said that some time back he had taken up automatic writing. This, for the benefit of those to whom the phrase may be new, is sitting with the mind passive, pen in hand, and permitting the hand to be used by one's own inner consciousness, or other entities. Many books have been so produced, the phenomenon being a very common one. Being charmed with the novelty of the thing the young man had neglected nearly every duty, allowing himself to be used eight to ten hours at a stretch at a time. Gradually the intelligence or entity gained such possession of his faculties that, as he said, "I no longer felt I belonged to myself. It dominates me by its will, and I do not know what the end will be." Mr. Stead expostulated with him, saying he should exert himself, but the young man said it was no use, as his will was under the influence. "He says," continued the young

man, "that he will do me all the evil he can while I live, and after that, I am to be damned. But will you speak with him?" Being informed that the entity would take possession at any time, Mr. Stead continues: "I paused for a moment; but I thought that as the Evil Spirit was in the habit of seizing without his will and to his own detriment, it would be permissible to allow him to enter in by an act of his own volition when he was with one who might possibly be the means of helping him in his deliverance; so I said, 'Yes, if he will talk he may come.' My visitor walked across the room and sat down without saying a word in a large easy chair. In a moment he became convulsed, his eyes closed, he fell backwards with his head on the coach, his chest heaved, rising and falling, while his body writhed as if convulsed. Not a word was said. I stood watching him silently, nor did he speak or make a sound beyond a low moan when the convulsions became more violent. After waiting for two or three minutes standing over him I said at last, 'Well'! Then there was another writhing movement of the prostrate form before me, and a very curious voice, quite different from that of my visitor, said to me"—but the dialogue is too lengthy to be reproduced here. It is sufficient to say that the entity claimed to be the grandfather of a girl whom the young man had ruined, and since then (some four months before) the grandfather had never left the young man, and told his interrogator that the officer dare not shave himself for fear he should cut his throat, which he (the old man) would see he did some day. While the conversation was going on the young man struck himself, and the face twinged with pain, which delighted the entity apparently.

"I can do anything with him now. Anything. He is mine altogether. I can make him go where I like, talk to him when I like; night and day torment him. Keep it up. O! yes, keep it up. And in four months cut his throat," the last sentence being accompanied by drawing his hand across his neck.

As to how he got hold of this unfortunate man may be told in the entity's own words:

"I was an officer in the army in my time, and I think I ruined more women than any man I know. Then I came over here, and for fifty years what have I had to do but go about seeing girls, pretty girls, falling in love with them, not being able to speak to them."

"Tormented with the desire, but unable to gratify it, he watched until the young man took up a Ouija Board, and got answers from somebody, then thinks he will try handwriting. Takes a pen. I see him. I am passing. I see what he is doing. Remember about my granddaughter. I wait. I think I can get at him. Some day he thinks he will try automatic handwriting. Takes a pen in his old fist, ugh! I took his hand and wrote. Called myself 'Lucy,' I did. Lucy, nice girl, always said her prayers, beautiful spirit; come to lead him into the paths of virtue. Ho! did I not fool him . . . I have tortured him for four months; I will torture him for another four, then I will cut his throat!—yes, I will!"

Mr. Stead brought the conversation to a termination by telling the obsessing entity that it would do nothing of the kind and that it would have to clear out, as it had been there quite long enough.

"He did not speak again. A few convulsive move-

ments followed, a long sigh, and then my visitor slowly rose to his feet, rubbing his eyes."

Taxed with the story related to Mr. Stead the young man admitted its truthfulness, and was despondent as to being able to throw the evil influence off, though Mr. Stead pointed out that he, the young man, still had some will left as he would not have come to him had it been otherwise. Mr. Stead advised him to try and find the young lady, who could help him, but the young man said that if he did he would kill him that night. I will conclude the article with the closing paragraph:

"I saw my unknown visitor once again. His control was more blasphemous and more defiant than before. The convulsions were worse, and the contortions more violent. It was a ghastly sight to see him writhing on the floor, tossed about until he was stiff and sore. It may have been incipient insanity. It certainly was not fooling. When the control passed the victim was calm and sane. If it be madness it was madness resulting from excessive experimentalizing with spiritualism. But I wish any materialistic doctor would take the man in hand. He would, I am sure, be less scornful in his comments upon that exploded superstition 'Demoniacal Possession.'"

In the following issue Mr. Stead states that he received letters from the gentleman whose case has just been described, and that he had evidently not been relieved from the obsession.

A correspondent in Vancouver's Island complains of voices, and hands are laid on him, and the unfortunate object of these attentions dare not mention it to anyone on account of the risk of being considered insane.

Many people, among whom are Fellows of the Royal Society and doctors, and others, are of opinion that many of the cases of insanity in our asylums are really cases of obsession, but with one exception, there have been no experiments along this line to determine the point. It was certainly recognised by the early Church, just as to-day it is by the Roman Catholic Church, and in the East the idea has always been common.

Demon Lovers.

Right throughout the ages the theory of demon lovers has been a popular one, and like most superstitions, when investigated there is a sub-stratum of truth at the bottom. Although our position to-day enables us by the labours of many unwearied researches into the less known of nature's laws to understand much which was inexplicable, yet the facts of certain phenomena are not wholly explained by the hypotheses advanced. In fact, but a very minute corner of the veil has been lifted, and here as in every other department of nature the so-called simplicity is an utter misnomer. Hence cases occur where phenomena of a psychic character do not come under any of the well-defined categories into which they usually fall another explanation must be sought.

One of these is that of the Demon Lover. There are people who hold daily communication with what they believe to be their "twin souls," whom they call their "spirit-brides" or "spirit-lovers." The latter live upon the magnetism of those whom they are attracted to, and Dr. Hartmann contends that these vampires are exceedingly numerous, as he had ample opportunity to observe during his experience. As he says, it is impossible to laugh the

people out of their belief, as they "feel" the presence of these beings. Conversation takes place between them, questions asked and answered, and in some cases these entities have "materialised" so as to be seen by anyone. In olden times if a male was attached to a woman it was called an "incubus;" if a female attracted to a man its name was "succuba." Apart from mediæval writers, as another writer remarks, "The immense mass of evidence, collected from many countries, by different scientific observers,—and the medical men and others—cannot be set aside. Doubtless, if only one or two cases exist, we should explain them by the one word—'hysteria'; but the accumulated mass of facts from so many different temperaments cannot be dealt with in this manner. We *must* accept the facts though we may differ as to their cause."

Among the narratives related by Dr. Hartmann are the following

Three Stories.

"A young lady at G———had an admirer who asked her in marriage, but as he was a drunkard she refused and married another. Thereupon the lover shot himself, and soon after that event a Vampire, assuming his form, visited her frequently at night, especially when her husband was absent. She could not see him but felt his presence in a way that could leave no room for doubt. The medical faculty did not know what to make out of the case, they called it hysterics and tried in vain every remedy in the pharmacopœia, until she had at last had the spirit exorcised by a man of strong faith. In this case there is an elemental making use of, and being aided by, the elementary of the suicide." (Elementals and Elementar-

ies are species of entities found in nature.)

"A miller at D——— had a healthy servant boy, who soon after entering his service began to fail. He had a ravenous appetite, but nevertheless grew daily more feeble and emaciated. Being interrogated, he at last confessed that a thing which he could not see, but which he could plainly feel came to him every night and settled upon his stomach, drawing all the life out of him, so that he became paralysed for the time being, and neither could move nor cry out. Thereupon the miller agreed to share the bed with the boy, and proposed to him that he should give him a certain sign when the Vampire arrived. This was done, and when the sign was given the miller grasped an invisible but very tangible substance that rested upon the boy's stomach, and, though it struggled to escape, he grasped it firmly and threw it on the fire. After that the boy recovered, and there was an end of these visits. Those who like myself, have on innumerable occasions removed 'astral tumours,' and thereby cured the physical tumours, will find the above neither 'incredible' nor 'unexplainable.' Moreover the above accounts do not refer to events of the past. but to persons still living in this country."

"A woman in this vicinity has an incubus, or as she calls it, a 'dual' with whom she lives on the most intimate terms as wife and husband. She converses with him and he makes her do the most irrational things. He has many whims, and she, being a woman of means, gratifies them. If her dual wants to go and see Italy 'through her eyes,' she has to go to Italy and let him enjoy the sights. She does not care for balls and theatres; but her dual wants to attend them, and so she has to go. She

gives lessons to her 'dual' and 'educates' him in the things of this world and commits no end of follies. At the same time her dual draws all the strength from her, and she has to vampirize everyone she comes in contact with to make up for the loss."

Hypnotism and its Dangers.

Before closing this aspect, attention may be directed to hypnotism. There is grave reason to believe that we shall hear more cases like the above, and that there may even be a recurrence of the true Vampire through the barefaced exploitation of hypnotism which has been so marked a feature during the last few years. There have been persons who have unblushingly counselled the gaining of the control of other people's minds, so as to bend them to the experimenter's purpose. It cannot be too clearly stated that the human WILL is sacred, that any interference with it by any other person must lead to awful results, which cannot be contemplated. A law has been set in motion which will exact to the uttermost farthing the effects caused by the imposing of one will upon another. Law obtains in every part of the universe, however high up one may go—Emerson called it Compensation—by which any wrong inflicted on a human being must react upon the doer. In modern civilization the greater part of the time is spent in supplying each other's wants, and in the multifarious and complex transactions between man and man each is a voluntary party if an agreement is come to. This, of course, does not prevent the introduction of deception and sharp practices, but it certainly limits it: one is able to check-mate those who do not appear to be playing the game, but in hypnotism a secret and silent factor, more

potent than any finesse done openly, is smuggled in and one man is made the tool of another. The law of the land recognises "undue influence" in regard to the making of wills, &c., but it is here powerless to step in and shield the weak. A man is simply compelled against his will, or better understanding, to fall in with the wishes of another, being blind to the wrong he is doing himself or how cruelly he is subverting his own interests and jeopardising those of those most dear to him. No wonder the unscrupulous charlatan, pandering to the lowest side of human nature recognised in hypnotism a means of playing on the weakness of a large number of people and reaping considerable financial benefit from it. Hypnotism can only be legitimately used in disease and the eradication of bad habits, but even then some guarantee as to the character of the operator is required, for the magnetism of the operator is blended with that of the subject. In many a dabbler in this subject we have the nucleus of a Vampire, and not only should the reader steer clear of the art, but also refuse to be experimented upon by others, unless it is a case of disease, and only then when satisfied as to the bonâ fides and in the presence of a third friend. A hypnotist should be like Cæsar's wife, but morals are often immaterial in the eyes of those professing to teach the art.

ELEMENTALS.

In the Indian Pantheon there are no fewer than 32,000,000 of various kinds of entities, and among these are the Elementals. We are only concerned with one or two classes here, however—one we have already referred to—and these are known as Rakshakras and Bhûtas, and the Brothers of the Shadow, the latter being both living and

dead. The latter class are cunning, full of vindictiveness, ever seeking to retaliate upon humanity, these ghouls live on the emanations of others or blood. They have, as it were, cheated Nature, by their knowledge of the forbidden art, and most of the magic feats performed by dabblers are accomplished through their aid, helped by the Elementaries. They rove the planes of nature and pounce down on people who lay themselves open to them.

The Vampires of Health.

Sensitive people have often complained of a feeling of *ennui*, of being run down after being in the company of certain persons. Laurence Oliphant, in his *Scientific Religion*, remarks the fact, pointing out that one "cause of death is the drainage of the vital atoms by human Vampire organisms; for many persons are so constituted that they have, unconsciously to themselves, an extraordinary faculty for sucking the life-principle from others, who are constitutionally incapable of retaining their vitality. Thus it is well known that old people can derive physical life from fresh young organisms by sleeping beside them, and the experience is common among invalids whose organisms have been rendered sensitive by illness, that the presence of certain people is exhaustive, and of others life-giving. . . .This constant change of vitality is a necessary condition of our existence as we are at present constituted, but as the laws by which it is governed are absolutely unknown to the medical profession, which does not treat patients, except on their surfaces, an appalling amount of wholesale slaughter now goes on unchecked. This might be greatly diminished if doctors would open themselves to divine illumination, and not relegate to the Church that part

of the human organism, which, if they knew a little more about it, they would perceive comes directly within the sphere of their operations."

There is no doubt that vitality can be absorbed as above quoted, robust people being drained by the Modern Vampire, and the information has been known for thousands of years. Doctors are puzzled, and such cases make one more addition to the already long list of nervous diseases. What has happened in reality is, the life force or magnetism has been drawn out of him or her, and has been absorbed like a sponge by the Modern Vampire. In the novel *As in a Glass Darkly* the author well describes such an instance. Breeders tell us that young animals should not be herded with old ones: doctors forbid young children being put to sleep with old people. We all remember David when old and feeble having his forces recruited by having a young person brought in close contact with him, and in the case of the late Empress of Russia, the sister of the Emperor of Germany, who was seriously advised by her physician to keep a young and robust girl in her bed at night. Readers of Dr. Kerner's *Seeress of Prevost* will remember how Mde. E. Hause repeatedly stated that she supported life merely on the atmosphere of the people surrounding her.

The Aura.

In addition to the vehicles which have been mentioned as forming part of a human being there is a fine substance called the aura. Modern science will "discover" it in a few years, but, of course, it will not be known by this name; it will be a new "ray," christened by the name of its "inventor." Perhaps, as has been hinted, the N-rays of M. Blondlot approach it most closely.

Painters in all ages have depicted a circle of light surrounding the heads of saints, called the "glory," nimbus, or aureole indifferently in olden times. But more was then known about this subject, so that it is no mere freak of the imagination. The only fault of the painter was that he restricted this phenomenon to the head. As a matter of fact it surrounds the whole body to the extent of about eighteen inches. This was the odic fluid of Reichenbach. It is of a highly refined order of physical matter, seen by many people, just as some people see colours beyond what appears as a blank to others looking at the colours thrown on a sheet of paper by a prism. It is very complex, there being several grades of etheric matter in it. One of these grades is known as the health aura, and it is with this that we are chiefly concerned. It is the vehicle of the vital force on this plane, transmuting the life-energy poured out by the sun into health and strength. It has been referred to earlier in these pages as the prana, specialised from the jiva. It is absorbed by the spleen, and thence runs over the whole body much in the same way that blood circulates through the veins, raying out from the centre in every direction. As it uses the nerves as a medium, unless these are healthy, there is no free flow of this nerve-ether, or prana. In addition to this raying out, a healthy man flings off, much in the same way perspiration is thrown off, large quantities of his aura, so that wherever he goes he literally sprays health about him. It escapes from every pore, and can be directed to flow along certain channels. This radiation is a shield against disease: it may be compared to a rapidly revolving wheel, which if struck by some small body will fling it off at a tangent as soon as it comes into contact with it. It diminishes in quantity and

suffers in quality from worry, injury to the body, ill-health, grief, melancholy, hatred, anger, and any of the disintegrating forces which enter into daily life of those who have not as yet learned anything of the forces which are inherent in them and which surround them on every side.

A man in bad health is like a sponge, and as soon as he comes in contact with a healthy person he draws the aura to him. If this drain goes on for long the healthy person is injured very much. All sensitive persons give off this aura very readily: it passes off without their consciousness, but it is only when brought into contact with people of a certain type that this happens, or when they attend *séances*. Only the very strong should attend these, unless they possess pure and strong individualities, as these can resist the onslaughts made by entities that materialise. All the phenomena of the *séance* room are produced by means of the magnetism of the sitters and the "medium," as is well known to those who have studied the subject merely superficially.

The Remedy.

Carrying the mind back to what has been said with regard to vibrations, all sensitive persons, or those who have hitherto been robust and suddenly find themselves losing strength without any adequate reason should set apart at least ten minutes a day to the cultivation of rendering the vitality impregnable to the attacks of the Vampire, whether of the blood or of the vitality.

Here it may be as well to point out that there are two classes of persons particularly liable to take on the conditions of those with whom they are brought in contact, or to be drawn upon by outside influences. These are

those born between 21st June and 21st July. Children born between these dates especially should not be placed with elderly people to sleep. The other class are those born between 21st February and 21st March. It has been found that persons born at these times are very mediumistic, and in one case the reason is that the influence of the moon is very marked. More than one writer has remarked upon the moon's vampirizing this earth, and retaining its vitality —dead as it may appear—through the emanations from the earth.

That vitality is transferable was proved by the old mesmerists, and the masseur of to-day emphasises it. Many elderly people are massaged daily for no particular complaint, but when they get run down or their bodily powers are declining, they find being rubbed by a healthy man or woman restores energy and vim. One well known English member of Parliament who, though advanced in years, gets through enough work to kill several men, has a medical rubber in constant attendance on him, and he admitted to him one day that had he not his assistance he could not keep the strain up. Masseurs know that strength goes from them, and that this is not merely from the labour of rubbing. Retain your vitality, then. In *The Art of Fascination* some useful hints are given. To these may be added a few points. In the first place lead as pure a life as possible, avoiding alcohol, which retains evil magnetism, and attracts to yourself entities in and out of the body, there being a similar rate of vibration existing between you and them, and this places them in sympathy, as it were, with you, and able to affect you. In the same way a certain relationship exists between you

and those who use corpses as food, living and dead human beings, and Vampires and Elementals, Shells, and other species of entities that roam the lower levels of the next plane. In addition to this there is a vast mass—it takes the form of clouds and sometimes horrible shapes—of hatred resulting from the collective thoughts or sensations of all the slaughtered animals, tame and wild, and the blood, like alcohol, is a magnetic tie, as has been already seen. Purity of food, then, is essential.

Next is purity of thought. Sensuality, anger, malice, are differing rates of vibration, and these vibrations are taken up by others in the vicinity. The entertaining of a thought of evil towards another human being is fed and increased in consequence, so that the next time you repeat the thought it is with increased power. If indulged in much you create a centre of evil, and this may be seized upon by some passing entity, which either attaches itself to you and feeds vicariously on your magnetism, and that of others ending in possession, or without being pounced upon by an astral inhabitant it will become a kind of *alter ego*, another stratum of consciousness, acquire a semi-consciousness of its own and became to a large extent independent of you. This is the key to much of the phenomena of multiplex personality, and also accounts for the remark so frequently heard when a friend sees another whom he has not met for years—"How he has changed"! Every man is his own devil or god, just as he is responsible for whatever circumstances he is surrounded by, or his destiny in general.

By thinking pure thoughts only, sympathetic, helpful thoughts, the matter of which your subtle vehicles is

gradually built on vibrations corresponding with these qualities, and the lower thoughts perish for want of food. Further, just as evil thought is fed like a river is fed by a tributary, so in the same way high thinking and kindly thoughts attract those of a like nature.

Sympathy is of two kinds, however, and nearly always the wrong is indulged in. By feeling keenly and sympathising with one in pain or suffering from a disease there is a tendency to reproduce the same symptoms in yourself, to say nothing of being unconsciously drained by the invalid. It is quite possible to sympathise with a friend without at the same time taking on his weakness. Let your sympathy be strong, that is to say, look at things from the most optimistic standpoint, which is the only true one. Don't humour him, and strengthen him in his negative aspect. We all know those people who are wet blankets wherever they go, whether it be the sick chamber or the busy mart. We also know those who like a ray of sunshine entering a dark cellar lights everything up. This is the aspect to take when visiting sick friends. Refuse to see the disease, talk only of the bright, the helpful, and not only are you cheering him up and practically creating life-force, but you render yourself less likely to be drawn upon.

With regard to protecting yourself generally, when rising imagine that a shell is forming at the extremity of the aura. Picture a white mist, ovoid, becoming denser every moment. Just as in winter the breath is clearly visible with each exhalation, so as you breathe outwards see in the mind the breath taking form. Use the will in addition, and this will have the desired effect. Repeat about midday, or whenever entering a crowd, or a low

quarter of a city. At night again form this protective shell just before going to sleep, and you are not likely to be troubled with Vampires.

Where there is a suspicion of the existence of an entity of the ghoul type the free use of garlic in a room is recommended, or placing small saucers of nitric acid on the tables (out of the way of children and animals) for a short time daily, but not in the bedroom, unless the window is left open each night, will be found to counteract any Vampire influence. The use of incense in places of worship is not "superstition," or to have a theatrical effect, but to keep undesirable entities away, just as the origin of church bells was to free the sacred edifice of their presence. The gargoyles seen on cathedrals, &c., are the "demons" escaping. There is more in sound than the world dreams of, and there is a deep law underlying the breaking of a wine-glass when whistled into, or the walls of Jericho falling down after the blowing of an instrument, but this scarcely comes within our province here.

Just as certain smells are obnoxious to human beings—some even fatal, as in the case of inhaling chemical gases, so the burning of certain herbs, or food even, has definite effects on invisible beings; cases of tribal dieties loving a "sweet savour" and the offering up of animals as sacrifice will occur to the reader, while to the student of mediæval literature the rites connected with witchcraft will be better understood.

The Hindus sit on Kusa grass mats when meditating, as this fibre is said to resist bad elementals and evil influences. The use of fleniculis, burnt, is also recommended for the same purpose. The burning of dried garlic will

also be found efficacious, but it is anything but pleasant.

In walking in the street you can prevent yourself being "tapped" by closing the hands, as the fingers conduct the magnetism freely, and many people lose much in this way, which is lapped up from the fingers by astral entities. The body may be "locked" to prevent any leakage in railway compartments, trams, &c, by clasping the hands, and placing the left foot over the right, and thus form a complete circuit with one's limbs. Just as electricity discharges itself from angles and points, so in the human body.

It is to be hoped that cremation will grow in favour as time goes on, as it will put an end to the grave Vampire. So long as the body remains, there is a strong desire on the part of man whose thoughts have been of the earth, earthy, and if he gain the occult knowledge as to keeping his corpse fresh he will not hesitate to use it. Sometimes when a body is destroyed another body will be obsessed for the purpose, or in the case of a human monster, a human being will not be depraved enough and the body of some ravenous animal will be selected, such as the wolf, whence comes the Were-wolf, which is urged madly on in its career of destruction, the entity partaking, vicariously, of the blood of its victims.

In folk-lore, fairy-tale and religion there has been sound reason in virtue being triumphant over evil, because goodness is an actual shield, shedding an influence around it, which the malign forces cannot approach, still less penetrate. A good conscience is an invincible coat of armour, and it can be created atom by atom, by right thought and right living.

If man could but realise that he alone is the creator of so-called evil; that the earth's moral atmosphere formed by him in his ignorance permeates nearly all of us, whether we will or not, until we are soaked in pessimism; that obeying a general law like forces attract like forces; that, again in obedience to law, repeated additions of unkind, uncharitable, fierce, bitter and evil thoughts keep the strata of misery, greed and crime ever active—if man realised this surely he would begin to build better. Until he does, however, he will continue to suffer, and contribute to the world's stock of woe.

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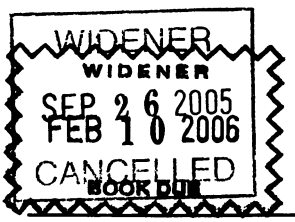

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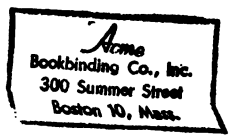

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